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SERMON

PREACHED

In the Chappel of St. *James's*,

Before His HIGHNESS the

Prince of Orange,

The 20*th* of *January*, 1688.

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By *SYMON PATRICK*, D. D.
Dean of *Peterborough*.

LONDON:
Printed for **Richard Chiswell** at the *Rose and Crown*,
in St. *Paul's Church-yard*. MDCLXXXIX.

ISAIAH XI. 6.

The Wolf alſo ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid; and the Calf, and the young Lion, and the Fatling together; and a little Child ſhall lead them, &c.

THIS Chapter contains ſuch an Illuſtrious Prophecy of *Chriſt*, and of the Splendor and Amplitude of his Kingdom; that the greateſt Enemies of our bleſſed Saviour have not been able to ſhut their eyes againſt it. They all confeſs it is their great King, the *Son of David*, who, the Prophet ſaith, ſhall *come forth as a rod out of the ſtem of Jeſſe*, &c. (v. 1.) upon whom *the Spirit of the Lord ſhall reſt*, in the greateſt plenty and variety of heavenly Gifts, (as it there follows) to whoſe Standart the *Gentiles* ſhall reſort (*v.* 10.) *and his reſt be glorious.*

Of this there is no queſtion made; but they take exception to our Lord and Saviour, and will not allow him to be the *King* that is here foretold: becauſe the whole Prophecy, they fancy, was

was not fulfilled in him. For we do not see, say they, the *Wolf dwelling with the Lamb, the Leopard lying down with the Kid, the Lion eating straw like an Ox, and the Sucking-child playing upon the hole of the Asp*, &c. as the Prophet tells us they shall do in the days of the *Messiah*: and therefore he, whom you worship, is not that *King of Israel* unto whom we ought to yield obedience.

Unto this Exception I shall endeavour, at this time, to give full satisfaction, and withal to explain the nature of Christ's Kingdom: by shewing, *first*, the meaning of this Prophecy; and *secondly*, the truth of it; or that it was exactly fulfilled in our Blessed Lord and Saviour: who came to work, and did effect this marvellous change in the World.

I.

And for the understanding of the sense of the Prophecy, *two* things are necessary to be done.

First, To shew what is meant by the *Wolf*, the *Leopard*, and the rest of the Creatures here mentioned.

Secondly, What it is for them to *dwell*, and *lie down together*.

1. The sottisher sort of *Jews*, who had rather any thing should be altered, than themselves; have

have taken these words according to the very gross letter of them: and imagined that all the Ravenous Creatures shall change their Natures when Christ comes.

But the sober men among them are sensible that the Prophet, by a Parable of *Wolves and Lambs, Leopards and Kids, Lions and Oxen*, describes, as in a Picture, such men, as, in their qualities and dispositions, are like unto these Creatures. Which is a scheme of speech no less familiar in the sacred Books, than in other Authors.

Jacob, for instance, when he solemnly blesses his twelve Sons (*Gen.* XLIX.) calls *Judah* a *Lion's whelp*, because of the strength and fortitude, the courage and valour, which he foresaw would be in that Tribe. And *Dan* he calls *a Serpent and an Adder in the path*; because of their subtilty and craft. And, to name no more, he says, *Issachar is a strong Ass, couching down between two burthens*, v. 14. because of their patience in labour; and suffering the heaviest loads of oppression to lie upon them, rather than stir to discompose their rest and quiet in that plentiful Countrey, which fell to their lot in the division of the Land of *Canaan*.

But, though they are content this Prophecy should be a description of Mankind; who, they see,

ſee, are repreſented by ſuch Creatures, as are here mentioned: yet their pride and vain opinion of themſelves, makes them to miſtake the Perſons. For their conceit is, that they themſelves are the *Lambs, the Kids, and Oxen*, and we *Gentiles* the *Wolves, Leopards, and Lions*: Which, if it were exactly true, would afford (as you ſhall hear anon) a moſt excellent ſenſe of this Prophecy.

But it is contrary to their own Scriptures; in which we find the greateſt Perſons among them, their *Princes and Judges* (that is, the Men of the great *Sanhedrim*, and they that judged in *inferiour Courts*) compared, too often, unto the moſt rapacious Creatures. They ought indeed to have been as gentle as *Lambs*, as harmleſs as young *Kids*, as innocent as a *ſucking Child*: But the Prophet *Zephany* ſays in his days *their Princes were roaring Lions, and their Judges evening Wolves*, (the greedieſt of all others) who after they had eaten the Fleſh, preſently *gnawed the Bones* alſo, *Zeph.* III. 3. that is, they raked the very pooreſt of the people, who were already ſo bare, that they were ſtript to their Skins, nay to the very Bones.

And after him *Ezekiel* makes the ſame complaint of their unrelenting Cruelty, c. XXII. 27. *Her Princes in the midſt thereof are like Wolves ravening*

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ing the prey, to shed blood, and to destroy souls, and get dishoneſt gain. And both theſe Prophets, it's probable, borrowed this reſemblance from the wiſe King of *Iſrael*, one of whoſe Aphoriſms is this, XXVIII. *Prov.* 25. *As a roaring Lion, and a ranging Bear, ſo is a wicked Ruler over a poor People.*

In this condition our Lord Chriſt found the *Jewiſh* Nation at his coming, as he plainly enough intimates, when ſending forth his XII Apoſtles to preach unto them, and them only, X. *Matth.* 5. he ſaith, v. 16. *Behold, I ſend you forth as Sheep* (or, as St. *Luke* hath it, *as Lambs*) *in the midſt of Wolves.*

Under that Character he repreſents thoſe who had obtain'd the greateſt Reputation for Sanctity among them; telling the Scribes and Phariſees, XXIII. *Matth.* 25, 33. they were *Serpents, a generation of Vipers*, who made a fair appearance without, *but within were full of Extortion and Exceſs*, or, (as St. *Luke* expreſſes it) *of Ravening and Wickedneſs*; had a Wolfiſh appetite, that is, being ſo ravenous, that they devoured even *Widows Houſes*, and never thought they had enough.

By this it is apparent, that, though the *Gentiles* were generally more Savage than the *Jews*, yet they too often imitated their Cruelty; and, notwithſtanding their wholſom Laws, which taught

them better, were as oppreſſive and hard-hearted as the moſt barbarous Nations. And therefore it is moſt reaſonable by *Wolves*, *Leopards*, *Lions*, *Aſps*, and ſuch-like Creatures, to underſtand all Men, of what Nation ſoever, who are of a fierce and rapacious, a cruel and implacable Nature: and by *Lambs*, *Kids*, *Calves*, and others of that kind, all thoſe who are of a more mild and gentle, tender and merciful diſpoſition; that have no Enmity to others, and do no hurt, but are uſeful to their Neighbours, and inclined to do good to all.

This being very evident, there is no difficulty in the *Second* thing to be explained; but we may eaſily tell what it is for theſe perſons to *dwell*, and *lie down together*.

II. *Cohabitation*, and reſting in the ſame place, ſignifies friendlineſs, love, and conſtant kindneſs; the effect of which is, mutual help, aſſiſtance, and comfort. And ſo the meaning of the Prophet is, that ſuch perſons as were ſo full of hatred before our Saviour's coming, that they did not only contend and quarrel, but alſo worry and devour one another; ſhould, in the days of Chriſt become new Creatures; and, laying aſide their Enmities and Oppoſitions, their Variance and Emulation, their

their Bloody Strife and Contention, live in ſuch Love and Peace together, as they are wont to do who *dwell in the ſame Houſe*; that is, as Brethren and Siſters; or who *lie in the ſame Bed*, that is, as Husband and Wife, between whom there is the ſtrongeſt and deareſt league of Friendſhip.

This, I doubt not, is the general ſenſe of the words: If there be any particular rank of perſons deſigned by theſe ſeveral ſorts of Creatures, I can make no more of them than this; That by *Lions*, in the better ſenſe of the word, (as in the Bleſſing of *Judah*) may be meant *Princely perſons*, (as *Epiphanius* himſelf interprets that place *) and by the *Fatlings* their *Wealthy and Happy* Subjects; by the *Wolf* and the *Leopard*, the *Strong* and the *Mighty*; and by the *Lambs* and *Kids*, the *Weak* and *Infirm*: by the *Bear*, ſuch as are *fierce*, *rough*, and *warlike*; and by the *Cow*, the *gentle*, *tame*, and *peaceable* People: and laſtly, by the *Aſp* and the *Cockatrice* (which are mentioned in the Verſes following my Text) the *angry* and *envenomed* Spirits, and by the *ſucking Children*, all *meek* and *good-natur'd* perſons.

* Hæreſ. 77. numb. 33. Διὰ τὸ ἰσχυρότερον τῶν ζώων καὶ βασιλικώτατον, ἀλλ' οὐ διὰ τὸ ἄλογον καὶ ἁρπακτικόν.

And ſo the meaning may be, that Chriſt ſhall come to make the World ſo happy, that Princes

and People, the mighty and the meaner ſort; the violent, and they that have no power, or no will to reſiſt; the Soldier, and the peaceable Country-man; the Waſpiſh people, and they that are of a ſweet Diſpoſition, ſhall all be brought under the ſame Diſcipline, and ſubmit to the ſame Laws; not to hurt or moleſt one another, but to promote the Common Good of the whole body to which they belong. For they ſhall be conducted by the moſt tender-hearted, peaceable and gentle Guides; who perhaps are meant in the latter end of my Text, *and a little child ſhall lead them.* By this name of his *Children*, our Lord calls his Apoſtles, whom he ſent to gather and feed his Flock; and both they and their Succeſſors are called in the Holy Language, ἡγούμενοι, the *Leaders* of his People, to Guide and Conduct them into the way of truth and peace.

Thus far none can make any difficulty to yield their Aſſent, but will eaſily grant this Prophecy ſets forth the happy days under Chriſt's Kingdom and Government, in ſuch words as the very Heathen *Poets* (or *Prophets*, as they called them, I. *Tit.* 12.) were wont to uſe, when they would repreſent the like peace and proſperity under their Kings and Princes. For *Virgil* congratulates

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to *Pollio* the Birth of his Son, and pretends to presage the Happineſs which ſhould be in his time, in words as like to theſe of *Iſaiah*, as if he had borrow'd them from his Writings. And to ingratiate himſelf with *Auguſtus*, he ſpeaks in the ſame Stile concerning *Julius Cæſar*, as all know, who are acquainted with his *Poems*. †

† Eclog. IV. & V.

The Greateſt Difficulty will be to ſhow the *Truth* of what the Prophet here writes; and to make his Words applicable to our Bleſſed Saviour.

For when were there ſuch Happpy Times, may ſome ſay? Did we ever yet ſee the Enmities of Mankind laid aſide, or ſo much as laid aſleep? Hath not even the Chriſtian World been ever full of Strife and Contention, of Hatred and bitter Oppoſition, of Violence and Oppreſſion, nay, of Wars and Bloodſhed, which beſmears the Face of Chriſt's *Flock*, as well as other people? Do not our Eyes ſtill ſee men devouring and deſtroying one another? Are not our Ears filled with the doleful Complaints and Lamentations of miſerable wretches? The Mighty in many places (even in neighbouring Countries, not far off from us) roaring like Lions for their prey, and poor harmleſs people trembling before them, like ſo many Lambs that have no helper? Nay, are not the meaner ſort engaged in perpetual brawls

brawls and endleſs janglings? Are they not fraught with envy, wrath and malice? Do they not ſting one another (and perhaps their betters) with bitter words, as if the poiſon of Aſps were under their lips? And more than this, are they not ready to ſheath their Swords in one another's Bowels, with ſuch a furious zeal; as if to kill their oppoſites were to do our Lord good ſervice?

How can all this be denied? and, if it cannot, what appearance of truth is there, that *Jeſus* is that Chriſt, under whoſe Government the Prophet ſaith, there ſhall be a moſt bleſſed accord?

I anſwer; all this is true: and yet it is as true, that our *Lord Jeſus* is the Chriſt; the *Son of God, and the Saviour of the World.* Which is the *Second* and the principal part of my Diſcourſe: wherein I undertook to demonſtrate, That this Prophecy was exactly fulfilled in him: as will be confeſſed if I make good theſe *three* things.

II.

Firſt, That it was the apparent deſign of our Saviour's coming, to make ſuch an happy accord among men; as the Prophet here deſcribes.

Secondly, That the nature of his Religion is ſuch, as is apt to produce this effect which he deſigned.

Thirdly, That this effect was actually produced in thoſe that heartily embraced his Religion.

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I.

The *firſt* of theſe is ſo unqueſtionable, that I may be excuſed if I wholly omit it, for fear of being tedious. Or it may be ſufficient to ſay, that as he was called by this Prophet, ch. IX. v. 6. *the Prince of peace* long before he was born; ſo at his birth the Angels tell us plainly enough what his buſineſs was, when they welcom'd him into the World with this joyful Hymn; *Glory be to God in the higheſt, and on earth peace, good-will towards*, or among, *men*, Luke II. 14. I.

And when he was to enter upon his Office, *John Baptiſt* was ſent before him to prepare his way, *by turning the hearts of the fathers to the children* (ſo the ſame Angel deſcribes his Commiſſion) *i. e.* to make them all of one mind: *and the diſobedient to the wiſdom of the juſt*, Luke I. 17. Which Wiſdom you know is, *pure and peaceable, gentle and eaſy to be intreated, full of mercy and good fruits, without partiality, without hypocriſie*, as it is deſcribed by one of the Apoſtles of our Lord, *Jam.* III. 17.

Whoſe whole Converſation in the world, was ſuch a rare Pattern of meekneſs and peaceableneſs, that he *did not ſtrive nor cry, neither did any man hear his voice in the ſtreets* (as St. *Matthew* obſerves, ch. XII. 19. out of this Prophet) that is, he would not contend with thoſe that oppoſed and provoked

ked him; nor make a clamorous noiſe when he was abuſed; nor move the ſmalleſt diſturbance, how ill ſoever he was treated: No, not ſo much as *break a bruiſed reed, nor quench the ſmoaking flax*; i. e. diſhearten, or utterly deject thoſe of whom there was any hope; tho for the preſent they were his Enemies, and ſought to deſtroy him. But he perſuaded all, in the moſt gracious manner, to become new Creatures; and ſent his Apoſtles abroad alſo upon this errand, with *peace in their mouths*, unto every Houſe into which they entred.

And if you would know what kind of Creatures he intended to make them, you may learn that even from the names he commonly beſtows upon his Diſciples: whom he calls his *Sheep*, and *his Lambs*, and *little Children* (the very terms wherein the Prophet here ſpeaks) unto whom he gave *this new Commandment*, *That they ſhould love one another, even as he had loved them*; that is, with the moſt ardent love, and ſincereſt affection. Which his beloved Apoſtle repeats ſo often, and in the very ſame language, calling thoſe to whom he writes, *My little Cheldren*; as if he thought this was the whole buſineſs of Chriſtianity, *That we ſhould believe on the name of his Son Jeſus Chriſt, and love one another, as he gave us commandment*, 1 John III. 23.

But

But I'll ſpend no more time in this, nor ſtay to give an account of one place in the Goſpel, which ſeems to contradict it, (*Mat.x.*34.35.) becauſe, whatſoever the Event was by accident, in the attempt of ſo great a Change as our Saviour came to make; the Nature and Genius of the Religion which he taught is ſuch, that, as he could have no other deſign, ſo it is apt in it ſelf to make Men the moſt peaceable Creatures, though never ſo diſagreeing in their Natural Tempers and Diſpoſitions.

That's the next thing to be conſidered, in this matter.

II.

Which will be evident to every ones Satisfaction, who will ſeriouſly weigh theſe *three* Things. II.

Firſt, The *Principles* of his Religion, or the *Doctrines* he taught Men to *believe*; together with the way and *means* whereby theſe Principles were eſtabliſhed in Mens Minds.

Secondly, The *Precepts* of his Religion, or the Things he taught them to practiſe.

Thirdly, The *Obligations* he laid upon Men to receive theſe *Principles*, and obſerve theſe *Precepts*.

All of which are very powerful to make Men of a loving, gracious Diſpoſition, and perfectly to reconcile them one to another.

I. *First*, As to the *Principles* of his Religion, and the *Means* he uſed to ſettle them in Mens Minds. He,

1. Taught them, *firſt* of all, that there is but *one God*. The Disbelief of which, as it had ſet the World at ſuch enmities one with another, as they confeſſed was among their Deities; ſo the planting this Faith in Mens Hearts, any one may diſcern at the firſt ſight, muſt needs be an apt means to breed ſuch Love among Men, as is between the Children of one and the ſame common Parent of them all.

2. And that's very conſiderable; as he declared one *God* to Men, ſo he revealed him as his and their *Father*, full of Kindneſs and Goodwill to all his Children, having a tender and affectionate Care of their Immortal Happineſs. Which St. *Paul* thought a Bond ſo ſtrong, and a Motive ſo very efficacious, that it concludes the great heap of Arguments, whereby he perſwades Chriſtians to Unity of Spirit and Peace; *Epheſ.* iv. 6. *There is one God and Father of all, who is above all, and through all, and in you all*; that is, 'is the Supream Lord of us all, diffuſing his careful 'and paternal Providence through the whole Body 'of this vaſt Empire, and more particularly reſides 'among Chriſtian People.

3. Who are taught (which is the next thing) to worſhip this one God, by *one Mediator alone*; which is both another Bond of Union, (as the Apoſtle there teaches,

teaches, when he ſaith there is *one Lord*, v. 4.) and likewiſe gives very great aſſurance of God's tender Love to all Mankind, as he diſcourſes in another Epiſtle, 1 *Tim.* ii. 4, 5. where he proves that God would have all Men to be ſaved, and to come to the knowledg of the Truth, from this Principle; *for there is one God, and one Mediator between God and Men, the Man Chriſt Jeſus, who gave himſelf a Ranſom for all.*

4. Which appears by this further care he hath taken of us all, that he ſent his Apoſtles to baptize all Nations into *one ſimple Faith* (for next to *one Lord*, the Apoſtle mentions *one Faith and one Baptiſm*) which is this, 'That there is *one God*, the Creator of all, who 'is to be worſhipped and ſerved by *one Mediator*, his 'only begotten Son Jeſus Chriſt, who offered *one Sa-'crifice*, that is, himſelf, for the Sins of the whole 'World, roſe again from the Dead, aſcended into 'Heaven, and from thence ſent the Holy Ghoſt, to 'teſtify that he is Lord of all, and will come again 'in Glory to judg the Quick and the Dead. This was eaſily and quickly learn'd; and this they taught every where; that Chriſtians might be *perfectly joyned together in the ſame Mind, and in the ſame Judgment*, 1 Cor. i. 10.

5. In order to which they further declared the whole World, ſhould be govern'd and judged by *one common Law*; and that, not the Law of *Moſes*, but the

plain Rules of Righteouſneſs, Sobriety, and Godlineſs. For our Bleſſed Saviour being made *Lord of all*, aboliſhed by his Authority the Ordinances of *Moſes*; and thereby took away the Diſtinction which had continued for a great many Ages, between the *Gentiles* and the *Jews*: whoſe Law was in the very Intention of it, a Law of Diviſion and Separation; whereby God deſign'd to ſever them from the familiar Society and Converſation of the reſt of the Nations in the World: Who, while that Law remained in force, were kept at a diſtance from the *Jews*; but by the removal of it, were *no longer Strangers and Foreigners, but fellow-Citizens with the Saints, and of the Houſhold of God*, Epheſ. ii. 19. Upon which account the Apoſtle tells the *Epheſians* a little before, *v.* 14. that Chriſt was *their Peace, who had made both one, by breaking down the middle Wall of Partition, which was between them and the Jews*; that is, as he explains himſelf in the next Verſe, *The Law of Commandments contained in Ordinances*, i. e. the Ritual Conſtitutions of *Moſes*, which he calls *the Enmity*, becauſe they had been the cauſe of Enmity and Hatred between Jews and Gentiles; and were therefore aboliſhed by the Death of Chriſt, *for to make in himſelf of twain, one new Man, ſo making Peace*: That they, he means, who had ſtood divided by vaſtly different, nay oppoſite Rites of Worſhip and other Cuſtoms, might meet

meet and joyn together in his Religion; and ſo becoming one new Body or Society under the Government of his Laws, there might be an happy Accord and Agreement between them, as Members of one and the ſame holy Catholick Church: the *Jews* no longer looking upon the *Gentiles* as *prophane*; nor the *Gentiles* looking upon the *Jews* as an unſociable People.

6. Now for the ſettling this Belief in Mens Minds, that they were all under the care of one and the *ſame God*, and of the *ſame Mediator*, and were become *one Corporation*, by ſubmitting to the *ſame Laws*; They were all both Jews and Gentiles indifferently endued with *one and the ſame Spirit*.

This St. *Paul* frequently inculcates, eſpecially in the forenamed Epiſtle to the *Epheſians*; where you read preſently after the words now mentioned, *v.* 18. that through Chriſt, they *both had acceſs by one Spirit unto the Father*. And again, *v.* 22. *Ye alſo are built together in him for an Habitation of God, through the Spirit*. The Holy Ghoſt, that is, falling down in great variety of wonderful Gifts upon the *Gentiles* as well as the *Jews*, was an undoubted Teſtimony of the ſame Divine Favour towards them both alike, an evident Token that the ſame Divine Preſence was among the Gentiles, which had been among

among his ancient People; and was likewiſe the Bond of Union, whereby they were knit together, without any diſtinction between them, unto one God, in the ſame Religion of Jeſus Chriſt. So the Apoſtle tells them, *Chap.* iv. where he requires them (*v.* 3, 4.) to keep the Unity of the Spirit in the Bond of Peace, becauſe *there is one Body, and one Spirit.* They were all made Members, that is, of the ſame Society; and one Spirit moved and wrought in them all, which could not but diſpoſe and incline them unto Love and Kindneſs, unto Peaceableneſs and the ſtricteſt Friendſhip imaginable.

Of this alone, it would not be hard to make an entire Diſcourſe, and to ſhow withal that by the Power of this Spirit only, and not by armed Force and Violence, his Religion was propagated and advanced in the World, in a very quiet and peaceable manner. But my deſign is meerly to repreſent what effectual means our Lord imployed, had they been obſerved and purſued to bring about his end, and to fulfil this Prophecy.

Which will further appear, if you caſt your Eyes a while upon his *Precepts*, which is the *ſecond* thing I propounded to be conſidered under this Head.

I will briefly mention ſome of them; for that will be ſufficient to make you ſenſible of their Efficacy, if they were heartily obeyed. II.

Firſt, Exact *Juſtice*; all the Duties of which he hath compriſed in ſo few, but very forcible words, that as in an inſtant they enter into our Minds, and gain our Aſſent, and recommend themſelves to our beſt Affections, ſo they are eaſily remembred and preſerved in Mind. *For all things whatſoever ye would that Men ſhould do unto you, do ye even ſo to them*, (*Mat.* vii. 12.) is a Rule ſo *pregnant*, that it comprehends in it the Wiſdom of all Laws; and ſo *equitable*, that it makes every Man's own Deſires to be the meaſure of his Actions towards others; and ſo *powerful*, that this alone, were it obſerved, would turn the whole Earth into a Paradiſe; in which the *Lions* ſhould be as tame as *Lambs*, and no body deſtroy or hurt, or ſo much as moleſt others any more.

2. For this Rule comprehends in it *Mercy* alſo; which is another Leſſon our Saviour hath taught us, no leſs than Juſtice. Which if Men would exerciſe, as they deſire it ſhould be ſhown to them in their Neceſſities, they would not merely ceaſe to be hurtful

hurtful to their Neighbours, but become helpful and beneficial; and that in an extraordinary measure, for our Lord hath raiſed this Vertue to the ſublimeſt pitch, by requiring all his Diſciples *to be merciful, as their Heavenly Father is merciful.*

3. But ſuppoſe ſome to be ſo far from doing Good, that they do nothing but Miſchief; and continue to be as unruly as the *Bears*, and as ſpiteful as the *Aſps*, of which the Prophet ſpeaks in the next Verſes: In this Caſe our Lord hath taught us *Meekneſs and Patience*, and would have us to ſuppreſs thoſe angry and furious Motions which are apt, on ſuch Occaſions, to riſe and boil up in our Hearts. So that, notwithſtanding the brutiſh Nature of ſome, if the reſt were generally poſſeſſed with the Chriſtian Spirit, the World might ſee more happy Days than now it doth.

4. For he requires us alſo, not only to paſs by and forgive thoſe Wrongs and Affronts we receive from our Enemies, but to *bleſs* them and to do them Good. Which hath a ſtrange Power in it to charm and conquer even the moſt fierce and barbarous Natures; and to reconcile them to the Love of that Vertue, which makes Men requite Injuries with Courteſies, even when it is in their Power to take a terrible Revenge.

5. Nay

5. Nay, further, he would have us *contented with ſuch things as we have*: which evidently deſtroys that envy, emulation, and ambition, from whence no ſmall ſtirs and confuſions ariſe in the World.

6. In queſtions alſo and diſputes about matters of Liberty, he charges thoſe that are ſatisfied, not to *deſpiſe* ſuch as are not; and thoſe that are not ſatisfied, he commands not to *judge* thoſe that are, *Rom.* XIV. 3.

7. Nay, in all manner of differences which are apt to ariſe among us, he would have *the peace of God rule in our hearts*, (Coll. III. 16.) ſo that this having the Umpire there, and all being referred to its judgment, we ſhould reſt in the determination of what will make moſt for *peace*.

8. He inſtructs likewiſe our behaviour in our ſeveral Relations, teaching Husbands and Wives, Parents and Children, Maſters and Servants, Paſtors and People, to demean themſelves ſo to their mutual ſatisfaction, as to take away the cauſe of all diſcord, not only in Families and Pariſhes, but in the larger Societies of Church and State. When the Flock, for inſtance, *know thoſe which labour among them*, (as St. *Paul* diſcourſes 1 *Theſſ.* V. 12.) that is, have a *great reſpect* to their Spiritual Paſtors and Inſtructors, whoſe faithful diſcharge of their Office, in *labouring* among their Flock, *preſiding over*

them in the Lord, and admonishing them, procures a great regard to them, and inclines the People *to esteem them very highly in love for their works-sake*; they cannot well miss of that Blessing which there immediately follows, *to be at peace among themselves*. For from wise and faithful Instructions on the one hand, and affectionate Regard to holy Counsels on the other, there cannot but issue such an Accord, as will make them no less happy, than by their Divisions they make themselves unquiet and miserable.

For, *lastly*, the Root and Foundation of all these, our Lord hath laid in much *Humility and Charity*; which, as they are the very Soul and Spirit of Christianity, and utterly destroy that *Selfishness*, which is the great Make-bate among men; so they are of such a sweet and obliging Nature, that did they universally prevail, there would be an end of all Impatience and Wrath, Jars and Contentions, Injustice and Violence, Cruelty and hard Dealing; all Factions in the State, and all Schisms in the Church, would either be prevented, or presently quasht, and gently healed.

I need not distrust the evidence of these things so much as to add one word more about them.

III. Let me only put you in mind (which is the last thing under this Head) that this *Faith*, and these *Duties*, our Lord hath bound upon us by such strong *Obliga-*

Obligations of his exceeding great and precious *Promiſes*, and of his moſt dreadful *Threatnings* (which were confirm'd alſo after a wonderful manner) that if we laid them to heart, they could not fail to draw us as irreſiſtibly to the Belief of his Doctrine, and to the obſervation of his Precepts, as our Obedience to them, it is certain, would make us all more happy than either theſe words of the Prophet, or any other can expreſs.

Herein chiefly his Doctrine excels that of the beſt Philoſophers, who taught many excellent Leſſons, but could not inforce them with ſuch an aſſured hope of Immortal Life, or fear of Eternal Death, as our Saviour and his Apoſtles have done; who thunder this in our Ears, *Follow Peace with all men, and Holineſs, without which no man ſhall ſee the Lord*, Hebr. XII. 14. To be where our Lord is, and behold his Glory, is the great Hope of Chriſtians, *John* XVII. 24. It is the very Joy that is ſet before them. But they are out of the way to that high and holy place where our Lord is, and ſhall never come thither, who do not ſtudy to be *pure* and undefiled, and whoſe Purity doth not make them *peaceable*; nay, *Followers of Peace*, and that *with all men.*

This is as ſure as that Chriſt is in Heaven; and we have as good ſecurity of that, as can be given us; by the coming of the Holy Ghoſt from thence;

in wonderful plenty of miraculous Gifts; which declared him to have all Power in Heaven and in Earth, and puts it out of all doubt, that he is able to give to all them, *who by patient continuance in well-doing, ſeek for Glory and Honour, and Immortality, eternal Life: But to them that are contentious, and do not obey the Truth, but obey Unrighteouſneſs, Indignation and Wrath; Tribulation and Anguiſh upon every Soul of man that doth evil,* Rom. II. 7, 8.

And now I hope no man will queſtion the Application of this Prophecy to our Saviour, meerly becauſe he doth not behold ſuch happy days as are here deſcribed: ſince things are ſo ordered, I have demonſtrated, that we may ſee them if we will.

It is ſenſeleſs to think that God intended to force Mankind to agree together, and to be quiet, as if they were indeed a company of ſuch Beaſts, as the Prophet here mentions, and not meerly induced with ſuch qualities. The Prophet explains his own meaning, when in the Concluſion of this Deſcription of the peaceable Reign of Chriſt, he aſſigns this cauſe of it, *v.* 9. *They ſhall not hurt nor deſtroy in all my holy Mountain; for the Earth ſhall be full of the knowledge of the Lord, as the Waters cover the Sea.*

This Felicity was to be the effect of abundance of Divine Knowledge, which in its own Nature is apt to produce it. But as no Knowledge can be acquired

acquired without diligent Studies, ſo when we have it, it can do us no ſervice, unleſs we will be governed by it. And therefore if men either will not entertain this heavenly Wiſdom, or having entertain'd it, do impriſon and ſmother it, they deprive themſelves of the Bleſſing of Peace: But they cannot make this Word of God of none effect, becauſe he never intended to beſtow this Happineſs upon the Ignorant and the Negligent, but upon thoſe who receive and improve the Knowledge of our Lord Jeſus Chriſt.

So much the ſober Jews themſelves confeſs, particularly *Maimonides* *, in theſe remarkable words: *The Evils which men create one to another, flow from their different Opinions, Perſwaſions, Affections, Wills, and Studies; and all theſe ſpring from Ignorance and want of Wiſdom. As a blind man not only ſtumbles himſelf, but runs upon others, becauſe he ſees not his way; ſo in every Sect of men, they who are wedded to it, do one another a world of Miſchiefs, by reaſon of their blind Ignorance: All which would be remedied, if they had Wiſdom, which is to a man's Soul what the faculty of Seeing is to his Body. When the Truth is known, then Hatred, Envy, Contention, whereby men tear one another in pieces, is at an end; which God himſelf teaches us by his Prophet, who after he had firſt ſaid, The Wolf ſhall dwell with the Lamb, &c. then ſubjoyns the cauſe, which ſhould take away this Enmity; and that is the Knowledge*

* More Nevoch. Par. III. c. XI.

ledge of God the Creator, wherein men ought to be instructed. They shall not hurt, nor destroy, &c. *for the Earth shall be full of the Knowledge of the Lord,* &c.

But the time calls me to hasten to the *third* and last General Head, which is this;

III.

That the knowledge of our Lord was so fitted, and so sufficient to make men thus happy, that there was actually to be seen such brotherly Love and Peace, as is here foretold, among the first Converts to his Religion, who embrac'd each other with such an hearty and fervent Affection, that what one shall rarely find an instance of between two single persons, might have been beheld in some thousands of Men and Women, who had but *one Heart and one Soul* in so many several Bodies (*Act.* IV. 37.) that is, were perfect Friends, who had their Possessions so common, *that no man called ought of the things he had, his own.*

And if we list, by these wild Creatures in my Text, to understand the *Gentiles*, it is evident they were in a little time brought to live in such Unity, Love, and Peace with the *Jews*, that they maintain'd the *Communion of the Saints* in the most proper sense thereof: For they *communicated* their Goods to them most freely and liberally, when they were reduced to great straits in *Judea*; contributing to the Relief of

of their Neceſſities, not only to their Power, but in ſome places *beyond their Power; praying St. Paul with much intreaty*, that he would *receive their Gift, and take upon him the Fellowſhip of miniſtring to the Saints*, 2 Cor. VIII. 3, 4.

Many Inſtances might be given of their frankneſs in their *Hoſpitality to Strangers*, whom they readily entertain'd, though they had never ſeen them before, meerly becauſe they belonged to the ſame Body of Chriſt with themſelves, and they look'd upon them as their Brethren. But I ſhould tranſgreſs my bounds, if I ſhould purſue ſuch like things any further, which deſerve a Diſcourſe by themſelves. And I have ſaid enough to my preſent Purpoſe, which was to ſhew how compleatly this Prophecy was fulfilled in the *actual effecting* of that which our Saviour deſigned, and for the producing of which, he employed the moſt proper means.

From all which, it would not be hard to find, had I time to make the Enquiry, Why thoſe happy days in the beginning of our Religion (*When the multitude of them that believed, were of one Heart, and of one Soul*) were of ſo ſhort continuance; and the days are, long ago, become exceeding evil. It 'is to be imputed, in great part, to the Corruption 'of Chriſtian Doctrine, and the Impoſition of new 'Articles of Faith; or to the over-zealous eſpouſal

'of

'of ſuch Opinions as are no eſſential parts of it, ' (whereby mens minds have been diverted from the 'ſtudy of ſerious Piety and Vertue) about which 'moſt of the Heats and Quarrels in Chriſtendom 'have aroſe, and not about the Subſtance of Chri-'ſtianity it ſelf.

But it is to be hoped, that the time is coming apace, when Chriſtianity will end, as it began, in abundance of *Truth and Peace*, by a right underſtanding of the Will of God, and an hearty Submiſſion thereunto; in zealous Love unto God our Saviour, and unto one another. Or to ſpeak in the Prophets Language, *the Earth ſhall be full of the knowledge of the Lord* (in the higheſt and largeſt ſenſe of thoſe words) *as the Waters cover the Sea.*

I have not room to lay before you the grounds of this Hope out of the holy Oracles; but that wonderful Work which God hath wrought in our days, and before our Eyes, by that great Prince, whoſe Spirit he hath ſtirred up to undertake our Deliverance from Popiſh Tyranny, and whoſe Proceedings he hath bleſſed with amazing Succeſs, may well awaken the minds of conſidering Perſons to expect greater things he is about to do in the World, which groaneth (as the Apoſtle ſays the Whole Creation did in their days) *to be delivered into the glorious Liberty of the Children of God.*

Here

Here at leaſt, in theſe Kingdoms and Churches, it would be very ſtrange, if we ſhould defeat the deſign of Gods gracious Providence: by continuing our old differences and enmities, our unchriſtian roughneſs and ſeverities; frowardly refuſing to cloſe together, in ſuch an happy ſettlement, as may give ſecurity to our Religion, and ſafety to all our other concerns.

This would ſet an Eternal brand of infamy upon us, if, having all agreed ſo far with a common conſent, as, once more, to ſhake off the Roman Yoke which was about to be put upon our Necks, and to preſerve the liberty of our Country and of our Religion in its purity and ſimplicity; we ſhould now fall out about other matters: And ſuffer the few things wherein we differ, to have a greater power to divide us; than the many, nay, the moſt things wherein we agree, have to unite us.

God forbid we ſhould prove ſo ungrateful unto Him, and unto the bleſſed Inſtrument of his Providence: Which hath given us a New opportunity after our ſhameful abuſe of a former, to make our ſelves happy; by *being like minded, having the ſame love, being of one accord, of one mind: Not looking every Man on his own things, but every Man alſo on the things of others*, as the Apoſtle Writes, II *Philip.* 2. 4.

Unto this let every one, who loves the Lord Jesus in sincerity, who hath any love to his Religion, and its Honour, or loves his country, that is, his own ease and safety, and the wellfare of his Posterity, bend his serious study and most earnest endeavours. Let every Soul of us do his part, that the place where he lives may be in peace: And not only wish, but labour, that the blessed times which we look for (when our Lord *shall take to himself his great power and shall Reign*, XI. Rev. 17.) may begin here in these Churches and Kingdoms: Where there never was greater need, nor greater reason for Unity, than at this present.

Princes and Governours should study this, by making just, reasonable, and merciful Laws; and the people should study it, by a humble submission to them, and careful observance of them.

The Ministers of the Gospel should seek this, by being the Embassadors of Peace and Love, by speaking all the same thing; that is, Preaching only the undoubted Truths of the Gospel: That so they *may be one* (according to Christ's Prayer for his Apostles) even as the Father and our Saviour were one; and thereby perswade Men more effectually of the certainty of their Doctrine. And all their hearers should study to Adorn this Gospel of Peace; by learning of them in humility, and receiving

ceiving the ingrafted Word with meekneſs: By ſetting themſelves to the ſerious practice of plain and unqueſtionable Precepts; and not quarrelling about Doctrines, that are uncertain and obſcure.

They who are in Office ſhould indeavour this, by faithful execution of the known Laws, by maintaining good Order, by taking up petty differences among Neighbours; which ſhould be the Work of every honeſt Man, as far as it lies in his power.

The Great, and the Rich ſhould labour to bring on theſe happy days, by countenancing True Piety, by comforting the poor and indigent, by all other Acts of Mercy and kindneſs unto thoſe who are below them; that they may not be tempted to envy their proſperity, or murmur at their fullneſs and abundance; but be the better contented in their poor condition.

In like manner, all other Eſtates and Conditions of Men are obliged to diſcharge their ſeveral Duties conſcientiouſly; that they may contribute to the peace and quietneſs, the Proſperity and Happineſs of the Society whereof they are Members.

For as there is no greater Scandal than this among Chriſtians; nothing more deſtructive

to Religion among our ſelves, or a greater hindrance to its propagation among Strangers, than the perpetual differences and feuds, hatreds and enmities, of which Chriſtians themſelves are the Authors: So there is nothing more pernicious and deadly, unto thoſe who are embroiled in them.

If they have no greater reſpect to the credit of their Religion, than to continue ſtill ſuch animoſities; they ſhall have this juſt puniſhment from God, that they ſhall thereby make one another, ſo much the more miſerable.

For when Religion, according to its Nature and deſign, doth not unite and bind Men faſt together; it makes them ſo much the ſorer enemies one to another.

No differences ſo ſharp as thoſe among Men of the ſame profeſſion: None ſo cruel and outragious, as thoſe whom Religion ſets a quarrelling.

And therefore let us heartily apply our ſelves to the diligent ſtudy of that Univerſal Chriſtian Piety, which will make us as innocent as Lambs, as gentle as the young Kids; as humble, void of Malice, Covetouſneſs, ambition, or worldly deſigns, as the little ſucking Children. For this is the very intention of it. *The Kingdom of God,*

God, i. e. the Christian Religion, *is not meat and drink* (doth not consist in those things about which Men quarrel) *but Righteousness, and Peace, and joy in the Holy Ghost.* And *therefore let us* (as the Apostle there exhorts, XIV *Rom.* 17, 19.) *follow after the things which make for Peace; and things wherewith one may edifie another.*

Unto which give me leave to propound a few Motives, not of my own; but out of one of the Greek Fathers, who presses this, upon the people of *Constantinople*, when miserably divided, with equal Zeal and Eloquence. *Greg. Nazianz. Orat. 12. p. 108. &c.*

First, says he, look up unto Almighty God, the highest and most excellent of all Beings: Who delights in the Name of the *God of Peace*, and hath taught his Apostles to tell us, that *God is Love*, ἔστι γὰρ ἐν Θεότητι τάσις for there is *no commotion, nor stirs in the Godhead*: but a perfect *Unity* in that Blessed *Trinity.*

And next unto God are the Angelical Powers, who are the first Rayes from the first Light; and sparkle in no property so much as this: *Settled quietness, and freedom from Contention and Disturbance.*

As for those Angels who would needs raise a Sedition, by their discontent and ambition, they are fallen from their happy estate; and condemn'd

demn'd to Eternal darkneſs inſtead of Light: The reſt remaining ſtill in their Ancient dignity; the principal Glory of which is, *Peaceableneſs and unmoveable Love.*

It follows therefore, that all they who embrace Peace, and hate Diſcord and Contention, with all the cauſes of them, are ἐγγὺς καὶ τῶν ὅλων ἐγγύς *nigh unto God, and unto Divine Beings.*

On the contrary, they who are quarrelſom and Turbulent, the Authors of Diviſion and Makers of parties, glory in their Shame; and are on the Devils ſide: Who is always unquiet and uneaſie in himſelf, and being from the beginning, a Murderer, and a hater of that which is good, Labours to engage Mankind in the like pernicious ways: Hiding himſelf in the midſt of Contention and Strife, and endeavouring (as an Army is wont to do, when a few are entred) by a little breach among us, to get in his whole Body.

But let us come down from theſe heights, and caſt our eyes a while upon the whole Viſible world, the heavens, the earth, and every thing therein: And take notice what a lovely ſight it is, when every Creature keeps its place, and obſerves its uſuall motions. *Then it is a World indeed, according to its Name, and an incomparable beauty.*

I will not proceed in his deſcription of it; but only add, as he doth, that when the earth quakes and is rent in peices; when the Sea breakes its banks, or the heavens powre down immoderate ſhowers: how ſad and diſmal doth the face of all things appear? into what aſtoniſhment doth it caſt us? But this proclaims Peace and Unity unto Mankind: who ought to be affrighted, by theſe diſaſtrous accidents, from Tumults and Confuſions.

He deſires them alſo to conſider how all Societies great and ſmall are preſerved and made happy by Unity: And by Diviſion utterly deſtroyed.

And particularly propounds to them the Example of the Jews: who brought upon themſelves all thoſe calamities, which are unexpreſſible, by their mutinous and ſeditious courſes.

And *Laſtly*, he deſires them to learn by their own dear-bought experience: which is a Miſtreſs that teaches even fools to be wiſer. There being no greater ſhame, nothing more ſottiſh, then for them to embroil themſelves again; who are but newly eſcaped out of the flames, wherein they were almoſt conſumed.

And he ſubjoynes theſe *two* memorable Obſervations; with which I ſhall conclude.

1. They are not the empty headed people, as they are vulgarly eſteemed, who continue conſtantly

ſtantly ſettled, in one ill State: But they who are ever changing like the inconſtant aire; rolling like the waves of the Sea backward and forward, never knowing when they are well, nor where to fix, and how to ſettle themſelves. Such men have no reaſon to expect ever to be happy: as they who continue in one bad condition, it is poſſible may.

2. For that's his next Obſervation; that even they who have been long in a State of Faction and confuſion, have the hopes of agreement and peace left to comfort them (for this is the Support of the miſerable, that better times may come at laſt.) But they who being often brought to an accord, are ſo reſtleſs and unquiet that they fall out again; are deprived, together with the reſt of their happineſs, even of all hopes of agreeing in any Settlement; dreading concord, as much as they do commotion: truſting to neither, becauſe of their fickle and diſcontented Spirit in both.

From which wretched temper of mind, and forlorn condition, the God of Peace and Love, of his infinite Mercy, deliver every one of us; for the Sake of Chriſt Jeſus, who is our Peace. Amen.

FINIS.